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### BIBLE SOCIETY SERMON.

*Preached in the Metropolitan Methodist Church Toronto, on the Evening of Sunday, May 2nd, 1875.*

(BY THE REV. JOHN POTTS.)

“And they are they which testify of me.”—John v., 39.

Every author has a purpose, and every book has a mission, and I might add that every book has an influence. The history of literature has chronicled a great variety of purpose on the part of authors and of influence on the part of books. Purposes of orthodoxy and scepticism, and purposes of philanthropy and selfishness have been the moving powers in the minds of authors. Influences of light and darkness—of health, and sickness, have been streaming from the literature of the ages. This book, called by way of eminence, The Book, has an author, has a mission, and has an influence. The Bible is unlike every other Book in the world. Its demands are greater than those of any other. It claims authorship in God. “All Scripture is given by inspiration of God.” It has a place in the history of literature which gives it a peerless pre-eminence. The Bible is the book of all climes, of all ages, of all peoples—adapted to those of every kindred, nation, people and tongue. It is equally the book for the cultured and intellectual few and for the untrained many of the world’s men. It is a book for the nursery, the school, the college and the church. It is intended for the opening minds of earth’s children, and is, unquestionably, the one book for enfeebled old age. It has a mission to the man of business, amid the cares and bustle of life’s battle, with the many temptations thereof, and it comes with ministries of divinest tenderness to the sick chamber and to the prisoners of God’s disciplinary providence. This marvellous Book—wonderful in its authorship, in its contents, in its preservation, in its power over the greatest and best of the race, in its ability to live through successive and herculean efforts to destroy it—this Book is wonderful in the intensity of its friends and in the virulence of its foes. It has had a history almost miracu-

lous. Fire could not consume it · water could not drown it ; infidelity could not overthrow it ; and all forms of opposition have had to confess its indestructibility. The Bible is changeless amid the mutation of all things earthly. "The Word of the Lord endureth for ever." The Bible can hardly ever meet in the future greater opposition than in the past. The loftiest and most gigantic Goliaths of scepticism and atheism have confronted the meek but heroic and God-inspired David of the Book, but in every field of enmity the enemies of the truth have been defeated and often mortally wounded. To-day the Bible has a larger play in the mind, heart and conscience of man than ever before. It has a larger number of cultured defenders and expounders, and men who build their hopes of a glorious immortality upon its sure foundation, than at any former time. What is this book, occupying such a position in the faith and attachment of mankind ? I answer, it is God's revealed will for the guidance and salvation of the human family. The Bible is not a text book of the sciences. It professes not to guide man's investigations in the sciences of geology and astronomy ; but it does say with absolute authority to every one who would journey to the heavenly country, "This is the way ; walk ye in it." This is the book which the Bible Society aims at placing in the possession of every human being on the face of the earth. Her lofty and glorious mission is to distribute God's great gift—the gift of His precious Word to everybody and to every one without note or comment. Grandly has her mission been accomplished thus far, and she "faints not, neither is weary," but moves on through this parched and desert world offering to every thirsty pilgrim the water of life, which if he drink he shall never thirst again. The one mighty difficulty meeting us at the threshold of such a subject as the Bible is to know which of the many important aspects of it to present. We might probably dwell upon its characters ; its history, the most ancient in the records of the race ; its poetry, infinitely transcending the richest and the rarest of human productions. We might dwell upon the evidences of its genuineness and authenticity, and discourse of its power as an educator and civilizer, showing how the laws and literature of every progressive country are vitally indebted to the volume of inspiration. But I take it that my theme to-night will accord most fully with the heart and life, and object of the Bible Society if I ask you to consider the testimony of these scriptures to Jesus Christ—"They are they which testify of me." I.—The testimony of the Scripture to Christ. Jesus Christ is the sum and substance of this revelation. He is its Alpha and Omega. Christ is the sun that shines with light and love in the moral firmament of this glorious Book. Jesus is the life of the Book—the life that gives unity, and variety, and vitality to its old and new Testament records. Christ is the magnet that is attracting the peoples of all lands to the study of the Book. Blot that name from its pages and it comes under the law of death, and ceases to be what we prize it as to-day. Let us, then, listen to the testimony which the Scriptures bear to Christ. Jesus said, "They are they which testify of me." They bear a typical testimony to Christ. In the early history of the race God was pleased to instruct man to inaugurate a religious system which should be typical of something more complete. A portion of the Scriptures is therefore typical in its revelations and teachings. In these typical Scriptures the great Redeemer is set forth in the sacrifices offered, and in certain rites and ceremonies. This you see in the morning and evening sacrifice—in the offering on the great day of atonement. Take the pascal lamb as an illustration of the typical testimony borne to Jesus Christ. You are familiar with the original history of the Passover. The command of God was given, and the lamb was slain. The blood was sprinkled, and the Israelites dwelt in safety that terrible night in Egypt. Why ? Because God said, "When I see the blood I will pass over you." But what has all this to do with Jesus the Christ ? This typical testimony then, may have been dim and vague ; but in the review is it so to us ? Listen to Paul in his Corinthian letter ; "For Christ our passover is sacrificed for

us." This is further manifest in the official conduct of the Jewish High Priest: he, having made the offering, entered within the holy of holies, as the representative of the people. In that epistle, which is a key to unlock the spiritual signification of the Levitical dispensation, we learn how Jesus is the antitype of the Jewish priest. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."—Heb. i., 24. You remember the typical incident in the wilderness history of the Israelites. They were bitten by the serpents and were poisoned, and lay dying when God provided a serpent of brass, and ordained that all who would look should live. Jesus, speaking of his own redeeming work for man, said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Thus you see with what clearness and emphasis the typical Scriptures bear testimony to the atoning character of the Lord Jesus Christ. II.—The Scriptures utter a prophetic testimony to Christ. I need not remind you that prophecy is one of the invulnerable evidences of the divinity of Christ. Prophecy, also, is proof positive of the inspiration of the Holy Scriptures. I refer you to 2nd Peter, 1st chapter, 19th and 21st verses—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Study the subject of prophecy in the light of Christ's advent, and see how prophecy testifies of Jesus. That was the theme that fired those ancient seers with emotions and sentiments of sublimity. How they gloried in uttering those marvellous declarations relative to the coming and character of the Messiah—and of His kingdom upon earth—yet their prophetic testimony was not all of honour and glory. Running through the books of prophecy, we discover a continuous reference to unparalleled humiliation—to unprecedented ingratitude and ill-treatment, and to mysterious suffering and a cruel death. Isaiah uttered these predictions concerning Jesus Christ:—"For unto us a child is born—unto us a son is given, and the government shall be upon his shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father The Prince of Peace." In the 53rd chapter of Isaiah we find a statement resembling a history more than a prediction, seven hundred years before Christ. Time would fail to cite the different testimonies given to Christ from the prophetic standard. This prophetic testimony is summed up by Peter, 1st Epistle, 1st chapter, 10th and 11th verses:—"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ and the glory that should follow." Each of the illustrious line had his own testimony of the coming Redeemer. "To Him give all the prophets witness." He was the Shiloh that blessed the expiring Jacob. He was the burden of the songs of the royal bard of Israel. He was the Wonderful, the Counsellor of whom Isaiah speaks. He was "the Lord our righteousness" spoken of by the plaintive Jeremiah. He was the branch out of the stem of Jesse, of whom Zachariah prophesied. He was "the Desire of all nations," whom Haggai said should come. He was "the Sun of Righteousness" who Malachi, last of the bright-robed and radiant train, said should arise upon the earth with healing in his wings. Was it any wonder that Jesus said—"They are they which testify of me?" The testimony of Christ is biographical and historical. We have been considering the testimony of our Lord coming from types and prophecies, and now in the unfolding of the revelation of God, we are carried forward to gaze upon the glorious antitypes and the fulfilled prophecies concerning Him "of whom Moses

in the law, and the prophets did write." We possess in the sacred writings an outline of the incarnate life of the second Adam, the Lord from Heaven. It is always interesting, instructive, and stimulating to trace the life of a person great and good. If so in relation to the fallible, how inspiring it must be to study the recorded life of the man Christ Jesus! The life of Christ, embracing the biographical and historical, is without analogy in the history of the universe. Still, in not a few respects may that wondrous life be the model of imitation. Let us see how the biographical Scriptures testify of Christ.

I. They testify of the birth and childhood of Christ. They state the time and place and attendant circumstances of Christ's birth. That portion of Luke's Gospel shall never lose its interest. The angelic announcement of Christ's nativity, and the song of the heavenly choir, shall constitute good tidings of great joy in time and eternity. What the angel said to them is still said to us:—"Fear not, for behold I bring you good tidings of great joy which shall be unto you and all people." His was a wondrous childhood. Carried to the temple in the arms of his mother, Christ is cause of unusual joy to the venerable and pious Simeon, to whom it was revealed that he should not see death until he had seen the Lord's Christ. It was little wonder that in the fulness of his realized rapture the old Saint exclaimed, "And now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel." Although introduced to our notice to impress us with the supernatural, we have the record, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." "And Jesus increased in wisdom and stature, and in favour with God and man." These Scriptures testify to Christ's public life; of its inauguration by baptism, when a voice from heaven said, "This is my beloved Son in whom I am well pleased;" of the sermons which Christ preached to the many and the few, in which the treasures of wisdom and knowledge were dispensed to those perishing for lack of knowledge. Then think of the testimony borne by the miracles as to the dignity and divinity of Jesus. They were miracles of power, of mercy, and compassion, which controlled the storm-lashed sea, eradicated chronic disease, and even evinced His absolute monarchy over death and the grave.

III. They testify of Christ's spirit and example. It was the spirit of holiness and love. Of Himself Christ could say, "I am meek and lowly of heart." They testify of His example of devotion, of obedience, of consecration ceaseless and complete to the glory of the Father.

IV. Of Christ's sufferings and death the Scriptures testify. This is generally considered the most affecting and interesting portion of a biography. As life nears its close everything is noted and described with tenderness and reverential considerateness. In a becoming spirit let us ponder the record concerning the closing scenes of the life of Jesus. They testify to those at and before the cross was endured. "He was a man of sorrow, and acquainted with grief." How could it be otherwise? Christ walked over the earth, contemplating the peril of man, the cup He was to drink, the burden He was to bear, the suffering He was to pass through, and the shameful death He was to die. Christ was acquainted with grief—with the grief of every suffering one and sorrowing one on earth. They testify of Christ's final agony in the garden and on the cross, when Christ's soul was exceeding sorrowful even unto death, and when He suffered in His own body on the tree. They testify of Christ's death—not simply of the historical fact of His death, not only of the manner of that death, but especially of the nature and purpose of it. "He died for us." "Jesus Christ, by the grace of God, tasted death for every man." "He suffered, the just for the unjust, that He might bring us to God." "He died according to the Scriptures." Doctrinally His death was vicarious and propitiatory. It was an atoning death. We have exalted that life which was spent in doing good, but not in the sense those do who ignore the sacrifice of Christ. That life, faultless and glorious as it was, would have been wholly insufficient to

accomplish the end of Christ's coming, without the death of the cross. That was the death by which humanity lives. No wonder that Paul averred, "God forbid that I should glory save in the cross of our Lord Jesus Christ." These Scriptures ceased not their testimony of Jesus the Christ at the cross and tomb. With the language of joyous conviction and holy triumph they witness—"The Lord is risen indeed." Of His resurrection they testify in great variety of form. They cease not even then, but add their witness to the glorious ascension of the risen Messiah. "And He led them out as far as to Bethany, and he lifted up His hands and blessed them. And it came to pass while He blessed them He was parted from them and carried up into Heaven." What is the Scripture's estimate of Christ? What is their estimate of Him whom they reveal in so many forms and relations, as we have to-night? Look at this wonderful being in the light of type, prophecy, and history, and interrogate this Book as to the character and dignity of Jesus Christ. It hides not, but rather glories in the recital of, his humanness. Christ is seen as the child, as the man, as the hungry man, the sleeping man, as the weeping man, as the suffering man, and as the dying man—The Son of Man. But this Book accords with equal emphasis and prominence the dignity and glory of divinity to Him who was the child born and son given. It is worthy of remark that the Scriptures never argue or attempt to prove the divinity of Christ, but affirm it, just as they affirm the other facts of His life, as though none could doubt it. Being then both divine and human, how grandly Christ stands before us, as the all-sufficient and glorious Saviour of the race. Christ is the friend and the ransom of mankind. Apart from the text of Revelation what is the historical testimony to Jesus Christ? The voices of many witnesses, a multitude of them that no man could number, do testify that Christ has power on earth to forgive sin, to confer peace upon troubled hearts, to implant a glorious hope in breasts despondent, and to cleanse the defiled heart from all unrighteousness. Concerning the Saviour revealed in the Scriptures, many say now, as Paul did to Timothy, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Christianity itself is the most sublime testimony on behalf of the Christ of Scripture. Look abroad over every land, and see and hear for yourself. Its material temples, its ever increasing literature, its multiform organizations—the Bible Society, the Missionary Society, the Tract Society, the Young Men's Christian Associations, and Temperance Societies; its constantly enlarging activities, and its living Churches in every land. Think of the combined power of all these creations of Christianity, and all deriving their vitality and efficiency from Jesus Christ! Invest these with voice and they would testify—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing," Why have we a Bible? Because there is a Saviour to reveal. Why have we a Bible Society? Because man needs to know of the life, and love, and power of Jesus Christ, and the Bible is the infallible revelation of Him. Our text accounts for the existence of our own and of kindred Societies. "They are they which testify of me." Not because the Bible is a book of beautiful biography, of ancient history, of profound philosophy, of exquisite poetry, of abounding eloquence, and of unequalled literature, does the Bible Society send it forth to all lands and to all peoples. The Bible Society is not blind to the literary attractions of the Book. Its beauties of thought and style have often entranced the friends of the Bible Society, but they send it forth because it testifies of Christ, they know in sending it, that they are sending the desire of all nations, that they are sending light for the world's moral darkness, joy for the world's sorrow, hope for the world's despair, medicine for the world's healing, pardon for the world's guilt, holiness for the world's pollution, life for the world's death, life in Christ here, and life with Christ for ever. In the prosecution of this godlike purpose, the Bible Society is the friend of all and the enemy of none. Every mission-

nary organization is indebted to it for translations of the Word of God, without which missionary effort would be a feeble thing. Eternity alone could announce the triumph of this great Society. The work is not yet completed; but it is progressing. From the mountain-top of prophecy we may look out beyond the present state of things, and contemplate that glorious period when all shall know the Lord—when the idols shall be abolished—when “holiness unto the Lord shall be written upon the bells of the horses”—upon the literature of the world—upon the commerce of the nations—upon the statesmanship of kingdoms, and upon the hearts of earth’s teeming millions. I come back from that excursion to the millennium to the fact of your duty and mine. Shall we send the Bible? Do we believe in it? Do we prize it? Can we say with David, “More to be desired are they than gold, yea, than much fine gold—sweeter also than honey and the honeycomb.” If you appreciate the Book as a revelation of Jesus Christ you will gladly send it on its mission of unmixed blessing to those who have not the more than golden treasure. O, Book of God! O, Testimony of Jesus Christ! Thou art more precious than rubies; thou comest to us from our Father in Heaven, laden with benedictions inestimable and innumerable. We think of thy history, of thy facts, of thy promises, and of the help and comfort that thou hast been to the generations which passed on before us. Under this shadow our fathers were screened from the scorching sun. At this fountain they drew the water of life with joy. In age and feebleness extreme thou wast their strength—the strength of their hearts, and when the closing scene came, they heard thy voice, and although their senses had lost the keenness of earlier years, that voice was to them as the music of the skies, as thou didst say:—“Let not your heart be troubled, you believe in God, believe also in me.” What thou hast been to our fathers thou art and will be to us their children. Let us to-night, in this holy place, offer thanks to God for the possession of this precious Book. Do any ask after all that has been said, “Why attach such importance to the Bible?” I answer:—

“This Book unfolds Jehovah’s mind,  
 This Voice salutes in accents kind,  
 This Friend will all our need supply,  
 This Fountain sends forth streams of joy,  
 This Mine affords us boundless wealth,  
 This Good Physician gives us health,  
 This Sun renews and warms the soul,  
 This Sword both wounds and makes us whole,  
 This Letter shows our sins forgiven,  
 This Guide conducts us safe to heaven,  
 This Charter has been sealed with blood,  
 This Volume is the Word of God.”

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## SEVENTY-FIRST ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

*[The Committee do not hold themselves responsible for sentiments uttered by the various speakers.]*

The annual meeting of this Society was held in Exeter Hall on Wednesday, May 5th. After the usual devotional exercises and the reading of the Report,

The President, Lord SHAFTESBURY, said: “It is not, I assure you, through any indifference to this great cause, or from want of sympathy with its principles and operations, that I do not detain you on these occasions with many observations. So far from feeling indifferent, I love this cause and this Society more and more every day that I live; and more and more do I see with regret and sorrow that this is now almost the only platform upon which Christians of all denominations can be brought to act together in the common service of their Lord and Master. I have always thought that when the chairman has nothing novel or special to tell, it is not right that he should

occupy the time of those who have come here, many of those appearing on this platform being persons of high note and eminence, and others having come from a distance to give an account of transactions in remote parts of the civilized world. I have but one fact to communicate, and I hope that that will be agreeable to those who are here present. On Monday last I, as the representative of this great Society, in conjunction with some of my colleagues, attended in Bunhill Fields for the purpose of uncovering a memorial of one of the founders of this Society, the Rev. Joseph Hughes—one who devoted his best and noblest energies to the inauguration of this great work, but whose largest conception could, I am sure, never have led him to form a notion of the magnitude at which it has arrived under the special blessing and grace of Almighty God. I have nothing further to say, except to call upon one whom I am confident you all rejoice to see upon this platform, to move the first Resolution.—His Grace the Archbishop of Canterbury.”

The Arch. shop of CANTERBURY: “The Resolution which I have been requested to move is this:—‘That the Report, an abstract of which has been read, be received and printed, under the direction of the Committee.’ When I received an invitation, my lord, to attend this meeting and to move this resolution, I felt that there was a call upon me which it was impossible to resist. I believe that it has been the custom of my predecessors, and it certainly is mine, not to take more part than necessary in public meetings of this kind, as our attention has to be directed to other matters which more distinctly belong to our office and particular province. But I could not help thinking that there were special reasons on this occasion why I should obey the call of this Society. Some think that the Christian Church throughout the world is at this time approaching a great crisis. I don’t know that we are approaching any of those sudden revolutions which often come on persons when they least expect them, and produce great and vast outward changes. But there are revolutions and changes in the social condition of mankind and in the civilization of the world which often come very silently, and which are, when they are accomplished, more complete than even the changes which arise from great political revolutions. And comparing the state of things now with that which I remember to have existed a few years ago, I cannot help thinking that the great cause which this Society has in hand has difficulties to contend with now which were not known then. No doubt our fathers were exposed to perils quite as great as any which threaten society now. But in the years which passed during my youth things had become quieter. The great French Revolution of the last century had apparently cleared the air, and men were settling down calmly into the old beliefs and the old state of affairs. Again the symptoms of great changes among the nations are to be heard and seen—again new modes of thought are making themselves felt among intelligent men, and no one who looks carefully at the present state of public opinion can doubt that a more determined set is now made against a simple belief in the power of the Word of God than any of us can remember to have been made forty or fifty years ago. Therefore, I say, this is a time for all men who love the Word of God to cast aside, so far as they may without compromise of principles, the differences that keep them asunder, and rally together for the defence of that Christian faith which, thank God, we all rejoice in, and that Word of God on which the doctrines of the Christian faith are built; to know as few distinctions as possible between those who are in the service of our common Lord, and who take the Word of that common Lord as their rule of life and as the charter of their hopes for eternity. Therefore, my lord, I, for my part, think it wise that we should in these anxious days as much as possible join together hand-in-hand in a cause which so completely and so naturally unites us in feeling, as that in which the Bible Society has been engaged in for so many years. I say that there are now great dangers as regards the reverence which we all desire to see paid to the Word of God. Great—I will not call them insidious, because they are, in fact, very open—great efforts are now made to persuade

the rising generation that Christians have all during many centuries been under a mistake in supposing the Bible to be the Word of God. Great attempts, I say, are made for this purpose. A circulation not, thank God, equal to that circulation of the Scriptures of which we have been told in the Report, but still great and well organized, the object of which is to shake our faith in the Scriptures, is going on, not only in this metropolis and throughout all the great towns of this kingdom, but in our rural districts also, and not in this kingdom only, but throughout the whole of Europe; and if we are wise, we shall not by any unnecessary divisions amongst ourselves play the game of our common adversaries, and expose that Holy Word and that Christian religion of which we are put in trust to the assaults of the enemy, whilst we are quarrelling amongst ourselves. This Society has always appeared to me to recommend itself to the good sense of Englishmen by many qualities—by none more than by the simplicity of the work which it takes in hand. All Christians, nominally at least, allow that the canon of the Old and New Testament contains the Word of God; all Christians, however they may practically neglect it, theoretically bow to this Word of God; and therefore by undertaking that work which all Christians, if they are worthy of the name, must allow to be the work of our Heavenly Master, we cast aside points of difference, and not merely theoretically, but practically, find that we can act together. This is a work, I repeat, which commends itself to all common-sense and practical Englishmen. Our endeavour is to multiply copies of the Holy Scriptures, and to spread them throughout the world. I have said that we live in an age in which many dangers threaten Christian men. There are the attempts of infidel workers to shake our belief in the Holy Scriptures. The proper answer to these persons is simply to place the Sacred Volume in the hands of all who can read it. The Holy Scriptures, as they exist amongst us, are in their integrity. That is a great fact—a fact which it is very difficult for the most subtle infidel to account for, except on the hypothesis that the statements which these Scriptures contain are true. Therefore, if we desire to meet those who by subtle arguments are endeavouring to unsettle the belief of mankind in the divinity of the Word of God, we not only show the greatest confidence in our cause, but we take, I believe, the wisest course for advancing it by simply pointing to the Volume, placing it in the hands of all men, and calling upon them to judge for themselves whether its morality and teachings are of human origin—whether the truths to which it points as to the land of spirits are such as could have come into the heart of man had he not been instructed by the Spirit of God. So that the very fact of the circulation of the Scriptures shews that we have adopted a wise course in answer to the cavils of those who would check that reverence for the Sacred Volume. But we are exposed not only to the arguments of infidel writers, but to an attempt to secularise the whole system of our education, the whole system of our government in this land; and our answer to all such attempts is this: remembering that the word secular speaks of the world and things worldly, that the very name means a worldly system, and that the system we desire to initiate is a spiritual and religious system, we say we shall best meet the attempts of Secularists by placing in the hands of all who can read this great charter of our spiritual rights, and enabling men to understand that it is not for a short life in this world, but for an eternal life in the land of spirits, that the human soul is to be prepared by education, and that the affairs of this world can only be well conducted if there is a distinct reference to higher sanction than secular, and to higher truth than secular knowledge can convey. I think, then, that we adopt a wise course, as to both speculative and practical matters, by circulating, as we do, as freely as possible these Scriptures of Truth. For my part, I believe that the civilization of Europe rests on the Holy Scriptures. I believe that during these last centuries it has been a perpetual appeal to the truths circulated by the Scriptures that has made the nations of Europe different from the degraded races of more savage countries, or of those old worn-out barbarian na-

tions who, never having been blessed with the Holy Scriptures as their charter, have been obliged to turn to mere human books as their authority, and that authority has failed them. Whether, therefore, we desire that civilization should make progress in Europe, or whether we desire, as Christians ought, to spread that civilization which we possess among other nations at a distance, we are right, I am sure, in spreading the Holy Scriptures as the foundation of all that is most noble in our European civilization, through which we trust it will go on and prosper. I think it a very glorious thing for this nation of ours to extend the knowledge of the Scriptures to those who have not that familiar acquaintance with them which, thank God, our children have so long had in our schools. I am not going to enter on controversial points in this place. I quite allow that all our friends have their own opinions as to the best mode of conducting education in this land; but still, perhaps, I may be excused for feeling a certain thankfulness that I am a minister of a Church which causes the Holy Scriptures to be read from beginning to end in its services every year, and which has a Prayer Book which is taken almost word for word from the Holy Scriptures. I feel a satisfaction, therefore, in knowing that our children can scarcely grow up without acquaintance with the Holy Scriptures, which, I trust, will keep them right in the dreadful days that are likely to come. As to any system of education which should banish the Word of God from our schools, I cannot for my life believe that any minister of the Gospel will ever give his sanction to such a scheme; until it is shown to me by incontrovertible proofs, I cannot believe that any of our Nonconformist brethren, whose glory it has ever been to maintain the Scriptures of Truth, would ally themselves with a system which would banish from our schools that instruction in the simple and blessed teachings of the Lord Jesus Christ and His Apostles, in which our children have been fostered in past times, and in which, I pray God, they may be fostered as long as the world lasts. It may be that those who desire, for some reason to me perfectly inexplicable, to expel the Scriptures from our schools, hope for some other way by which, when the Bible is gone, they will be able to inculcate its doctrines upon their people and their children; but I think it is always dangerous to lose a thing which is good and profitable in the hope that you may get it again in some other way; and therefore, until I am perfectly convinced that there is some more excellent mode of bringing up the children in the nurture and admonition of the Lord than that of teaching the Holy Scriptures in our schools, and till I am convinced that that other way would be as effective as the one we now have, I for one shall stick to the old plan. Now, my lord, one more word. I have said that we live in dangerous times; so I think the Report we have just heard shows. What is it that we heard in the Report as to the state of Germany? That there are two great antagonists to the circulation of the Scriptures there, the one consisting of those who do not believe one word of what the Scripture teaches, and the other of those who have added to it an amount of human tradition and superstition which wrest it from its true meaning and significance. Take my word for it, you will never prevent people from seeking a religion. No system of Secularism will ever so prevail as to drive what is called religion out of the land or out of Europe. But you may have a very weak and debased form of religion, which men will be certain to take up with, if you do not give them the genuine Word of God. Therefore, if you would have your people not only religious, but free from those human errors which corrupt religion, you will join heartily with the Bible Society in circulating the Holy Scriptures among young and old at home and abroad. I move:

‘That the Report, an abstract of which has been read, be received and printed, under the direction of the Committee.’”

Earl FORRESQUE, in seconding the resolution, spoke very pointedly of the fact that this noble Society affords an opportunity of co-operation to Protestants belonging to a great variety of Churches. In closing he said: “I confess that, for myself, my own yearnings are for more of Christian union,

for a better understanding, for a fuller co-operation on the part of the Church of England, not with the Church of Rome or with the Eastern Church, but with the Protestant Churches throughout the world—with the Protestant Churches of Germany and Holland, with the Protestant Churches of Sweden and Denmark, with the Protestant Churches of France and Switzerland, with the Protestant Churches of the United States and of our own colonies—but, above all, with the Presbyterian, Independent, Wesleyan, and Baptist Churches of England and Wales, of Ireland and Scotland.”

The Rev. Dr. WILLIAM MORLEY PUNSHON said: “I feel myself highly honoured, my lord, to have the opportunity of advocating the cause of the British and Foreign Bible Society on the parent platform. Since I last stood here, many years ago, on a similar occasion, I have had the opportunity of giving such support and advocacy as I could to the operation of societies having the same object on the continent of America; and I rejoice to be again permitted to come here, and to find that the cause retains all its energy, and the attachment of the friends of the cause all its freshness, and that there are no symptoms that the combined assaults which have been made upon our common faith have tended in anywise to cause us to put away one jot of heart or hope in reference to the enterprise that we have undertaken, and in reference to the issue of the strife in which we are engaged. The noble lord who spoke last assured us that it was perfectly impossible to do anything with the Resolution after the exhaustive speech of his Grace the Archbishop of Canterbury. If my Resolution, therefore, is to be regarded as my parish, my speech on this occasion must necessarily be extra-parochial. I do not purpose, knowing how many there are to follow me, to enlarge at any length on this occasion, if I can help it; but the theme is somewhat tempting, and although I will try to exercise a proper and handsome self-control, there may be some difficulty, perhaps, in just coming to a conclusion exactly at the time I should desire. I am rejoiced to hear the sentiments that have been expressed more than once this morning as to the opportunity that is afforded by the British and Foreign Bible Society—I would fain hope not by the British and Foreign Bible Society only—for ministers and adherents of all Protestant denominations to gather together without any outside uniformity, and without any compromise of dignity and distinctive principle, to uphold that which is common, and dear, and let me add, threatened in the age in which we live. I suppose, after the speeches of the noble chairman and the Archbishop of Canterbury, I am put up here as a Nonconformist to furnish the illustration. A sentence of Archbishop Trench has been ringing in my ears repeatedly this morning. In one of his Hulsean Lectures, I think, he says something like this: ‘That it was observed by one wise man of another that his questions taught more than other people’s answers;’ and he refers this, if I remember rightly, to the Scriptures in this aspect of it: ‘That the silence of Scripture is often more instructive than the teaching of other books.’ Now that silence, as it appears to me, may not be inaptly quoted as an evidence of the Scriptures’ inspiration. It is silent, not by inadvertence; it is silent by design. The same Spirit which prompted the writers to write withheld the writers from writing when the Lord did not will the revelation. And so it is true, as Boyle says, that the Scripture is like a dial, in which we are informed by the shadow as well as the light; and, again, in the words of the lamented Archer Butler, ‘What we see is holy, but what we see not is holier still.’ It is the glory of God, we are told, to conceal a matter. And, sometimes to repress unhallowed curiosity, and sometimes to exercise His people’s faith, and sometimes to vindicate His own prerogative, and sometimes—nay, always—to evolve His own plans into clearer and grander harmony, God mingles obscurity and brightness in the revelation of His will. There is no obscurity, mark you, upon the matters that concern salvation. They are all as clear as the morning. There is no theorizing upon Truth. In the Scripture Truth is dogmatically asserted. We do not get hold of the processes by which the results are arrived at; we do not see the reasons of

things as they present themselves to the Divine mind. And if it be God's Word it must be so. If it be God's Word we must take it because God says it, and we must not be disposed to seek out irreverently what it is His pleasure to hide. Human silence, you know may be broken by human tests. It is recorded that when the oracles of old were rather chary of response, Alexander politely compelled the priestess to the tripod and made her speak. And on another occasion, when the blood of St. Januarius did not liquefy as it ought to have done—when the priests were either unable or unwilling (I give them the choice of the dilemma)—a message came from one whose position gave him power, that it must liquefy in half an hour, or the high priest should be hanged. But in spite of royal will, and in spite of military insolence, the silence of the Scripture remains inviolate. The seal of that silence cannot be broken by the touch of any human hand, and it is noteworthy—and I shall come to my point very shortly (I do not know that I am very far from it now)—it is noteworthy that the subjects upon which Scripture is silent are precisely the subjects where irreverent curiosity would fain probe to the uttermost, and where speculations have been multiplied almost without end. We ask about the creation of the world; it is dismissed in a sentence, almost in a word. We ask about the angels—those vast and lofty intelligences who are so powerful for good or evil. We do not know much about them from the Word. We ask about the existence of other worlds; we would fain know something of the conditions under which they live—whether there is sin among them—

‘Whether they ever felt above,  
Redeeming grace and dying love.’

We know nothing about it from the Word. We ask in reference to the origin of evil; we find scars upon the earth; sickly and wailing children, volcano and pestilence, tyranny and wrong; and if God be God, and if He be love, and if He be power, whence!—why? Scripture is silent. It is more concerned to discover the remedy than to account for the disease. We ask about the dead; what are the conditions of their existence in the world to which they are gone, and in that paradise which is but a suburb of Heaven? We do not know; the Word is silent. Who, awed by the loving ministry of the Lord Jesus, and loving Him intensely, as I trust we are getting to do as a personal Christ—as a personal Redeemer—who of us has not wondered what He was like? We know all about heroes. We know all about poets and artists. Every great man who is noteworthy enough to live in memory at all—either the pen or the pencil has brought him before us even to the buckskin or the riband. Many painters have essayed to paint Christ; but Raphael, and Correggio, and Caracci can give us no light, nor Matthew, nor Mark, nor John. Nay, Luke even—if he was, as tradition says, painter as well as physician—has not essayed to draw for us on canvas the features of the Master whom he loved. Now, mark where Scripture is silent, and where Scripture speaks; silent upon matters that are subordinate—rich with a speaking fulness upon matters that are supreme; silent where irreverent curiosity would probe or errant fancy would wander; abundant in its revelation where the intellect thirsts for knowledge, and where the hunger of heart would be satisfied with the fulness of the Word; rich in its proclamation of everything that can lead the tottering steps of a wayfaring man to Jesus; abundant in its revelation of the one way to God and of the honour that is to be given to the Redeemer and to the Holy Spirit in the salvation of sinners; free and unrestricted in its offers of mercy, and with such a power in its words that the lame man leaps as a hart and the tongue of the dumb sings; yet there is a silence—an unmistakable, inviolate, painful silence—where scepticism would inquire, or where unhallowed curiosity would probe. The Bible is like the Master who talked freely about the mysteries of His kingdom to blind beggars, and to fallen but penitent women, but who uttered not a word to the blasphemous audacity of Caiaphas and the insolent

impiety of Herod. Now I should just like to ask, is not there something in this that may be quoted as a collateral evidence of inspiration? If an impostor, or a set of impostors had gone about to write a book, shrewd, skilful men, knowing human nature, and knowing how much of the Athenian there is about human nature still—for all the Athenians, you remember, and the strangers that were at Athens, were bent upon nothing else but either to hear or to tell some new thing;—if a shrewd impostor had tried to write a book, would not he have just been keen to satisfy the hunger of curiosity, which is, I venture to say, as rife in human nature to-day as it was in the time when the inspired writer wrote those words? Have not impostors uniformly done so? The Shaster and the Koran, the apocryphal gospels, the heathen mythologies, the Book of Mormon—do not they all peer underneath the surface, and give ridiculous and impious details in their endeavour to be wise above what is written? It is the Bible alone that preserves a dignified and majestic simplicity; and in this reticence upon all those matters which pamper curiosity, or that might, perhaps, have settled controversies with a word, but that are not necessary to make us wise unto salvation, there is proof, in the strong words of a former dignitary of the Church of England, a grand man—Archbishop Whately—that no impostor would, and no enthusiast could, have written the Scriptures, and they are not of man's device, therefore, but they are the words of the living God. Now, it has struck me, my lord, that we are sometimes in danger in these days of ours of conceding a great deal too much to our adversaries. I am afraid that one cause of the apparent hold which some of the fashionable scepticism of the present day has got among the people is a sort of hesitancy which Christians have come to shew in speaking with such men about their belief in the inspiration of the Holy Scriptures. Now, if we let them see that we begin to doubt we have lost half the battle. Have we faith? That is just the question. Have we faith in our own cause? For my part, I am not disposed to yield a hair's breadth to impudent unbelief. For my part, I am disposed to claim—as his Grace the Archbishop of Canterbury, I rejoice to hear, claimed this morning—that the Bible should be the great intellectual educator of the age. Yes, I say the great intellectual educator. I know that witlings will sneer at this. It is good, they say, for feminine instincts—though that is a grand compliment to the ladies, by the way—good for feminine instincts, good for emotional satisfactions, but altogether out of place—a laggard behind the age—in reference to the manly growth of the intellect and of the reason of man. Well, Sir William Jones did not think so; Robert Boyle did not think so; Isaac Newton did not think so; and I think we may let that matter pass until we get a modern sceptical philosopher half a big as these. Guizot has put it strongly in his lectures on Civilization, where he claims that from the Reformation—which, by the way, was the very first thing which put the Bible into the hands of the common people—was the start in that race for intellectual progress which gave the first wholesale impulse to English literature, and which filled 'the spacious times of great Elizabeth with sounds which echo still.' And so with the social life of England, for the argument might be almost indefinitely extended. I am not at all concerned, however, in this meeting, to defend the Bible. I want to encourage ourselves in our adhesion to it—to its principles, or of its precepts, to its hopes—and to stimulate our personal endeavour to circulate it unto the very ends of the earth. In my best moments, in my calmest and most trustful moments. I am not afraid. I do get a little fretful and impatient sometimes. I suppose that is in consequence of the infirmity, or of the lack of my faith; but I am not afraid in my highest and most trustful moments at all as to the future destiny of the Bible and of the Christianity which it embodies. I have marked how God has been in connection with it from the beginning. It is a marvellous thing to think about—that from the beginning where there has been a special need there has been a special interposition. I think I could trace out, if I had time, that God had a purpose of mercy towards

Britain. Now, I am not going into ecclesiastical history. I do not know, certainly, whether Paul was ever in Britain or not; but I do know that Paul was in Rome. I do know that Eusebius tells us—and he is rather an authority, you know, as an ecclesiastical historian—Eusebius tells us that Paul was in Rome in the second year of the Emperor Nero. I do know this, that Caractacus, the Christian king of Britain, was in Rome as a hostage at the same time. We know, then, that Caractacus and Paul were both in Rome together. It was at the time when Paul was acting as a local preacher—when he preached, not at St. Peter's, but at his own hired house, just as some of us do at the present time, who are not favoured with large endowments, and that sort of thing. He preached in his own hired house, and Caractacus and Paul being in Rome together, and Caractacus coming home, as some say, and establishing, or, at any rate, aiding in the establishment, of Christianity—that shews that just as God sometimes sends the heathen to the Gospel, when the Churches will not send the Gospel to the heathen, there is a providence over all the affairs of men that works all things steadily and surely to the accomplishment of His own great and gracious ends. Well, then, if you come down a little farther still, there was John Wycliffe preaching away at Oxford with most wonderful vigour and success—with such wonderful vigour and success that the mendicant friars hated him, and they got up a persecution against him, and drove him away from Oxford. Well, that was not the only time that a grand and good thing has been done for the world by a man that has been driven away from Oxford. I am not sure that we should have had that grand battering-ram against Rome if somebody had not been driven away from Oxford. However, God had a much greater work for Wycliffe to do than he could ever have done in Oxford. He had a work that required the seclusion and the quiet of Lutterworth Rectory. And so he was driven away from Oxford, and silenced from preaching, that he might do the grander, nobler, better work of translating the Word of God. His preaching would have died with him. When the tongue of the orator is silent the voice of his persuasiveness is over, and the effect only exists as a dream of exquisite memory. But the labour of Wycliffe is a labour that will stand for ever. After Wycliffe had done his work, and after he had gone home, they disinterred his bones. The first experiments of burning that were made by a certain system were made upon bones—a very harmless sort of thing, though, and Wycliffe suffered posthumous martyrdom—the most pleasant sort of martyrdom, I should fancy, inasmuch as there was not much personal feeling about it. But you know what has been said, that the ashes were carried by the Swift to the Avon, and by the Avon to the Severn, and by the Severn to the sea, and were scattered, with his doctrine, all over the world. Well, then, by-and-by came Erasmus, and he entered upon the same work, too, under the same disadvantages. Henry VIII.—who, with all his contradictions of character, knew a strong man when he saw one, and had rather a respect for strength—was disposed to be his patron. There was a monk, or rather a bishop, who was, *proh pudor*, ignorant enough to say that Paul's epistles were written in Hebrew, who did not like Erasmus at all, and who waxed very wroth both with him and his book; upon which King Henry VIII. whispered in his ear one day, 'It is not quite safe for a beetle to attack an eagle.' That was a wise saying, and if we may quote royal authority for it, there are a good many people in our day who would be none the worse for listening to that savoury comparison. It is not safe yet for a beetle to attack an eagle. Well, Erasmus did his work of translation for the cultivated. Then there was wanted one to do it for the vulgar. Who was to do that? Why, Tyndall was raised up of God just at the proper time, and he went to Oxford, and he met with Wycliffe's Bible there, and it inspired him to do what Erasmus had done for the cultivated on behalf of the common people. And so he printed and published an edition of the Bible—which he thought a very incorrect one; and Tunstal, who was the Romish bishop at that time, bought up every copy that he could find of Tyndall's Bible.

'Gentle Mr. Packington,' he says to the merchant, 'do your diligence, I pray you, to get them. I will pay you whatsoever they cost you. The books are naughty books, and I intend to get them and burn them all at Paul's Cross.' There is the second experiment of burning, you see. They began with bones and they went on to books. That was the next step. There was the burning of bones and then the burning of books. That was the comparative degree. Well, Tyndall's reply is quaint, almost arch. He says, 'I shall get money of him for these books to bring myself out of debt, and the whole world shall cry out at the burning of God's Word, and the overplus of the money that shall remain shall make me more studious to correct, and newly to imprint the same.' And so, out of the burning of books, just as the devil and all his emissaries are accustomed to outwit themselves in their craftiness, there came the new and corrected edition of God's Holy Word. And that burning of books is continued yet. I hold in my hand here a report of the Upper Canada Bible Society. The report is not three years old, and in it there is the veritable statement that one of the colporteurs has distributed thirteen copies of the Holy Scriptures in the district just between Lake Huron and Lake Superior (which my friend Dr. Taylor, there, knows very well), and that, by the connivance or at the instigation of the Romish priests, twelve of those copies were, within the last three years publicly burnt. And yet there is a change, they say. Everybody is getting liberal, and tolerant, and merciful nowadays. But it is continued still where there is a chance of doing it without an outrage upon public feeling, because the principles of the hostility are the same. Then, you know, by-and-by the great witness himself was arrested and imprisoned, and multitudes were burnt with the "libel" or little book round their necks, and suffered for the truth of God and for the testimony of Jesus Christ; and there came the superlative degree—the burning of bones, the burning of books, the burning of men. And what has come out of all this? Why, wherever there has been a determined opposition, wherever the forces of evil have gathered to a head, and concentrated force and effort for a decisive struggle, God has brought good out of evil—just, for instance, as when Rome sent forth the merciless Alva, or lit the fires of Lollard martyrdoms, or whetted her sword for a St. Bartholomew massacre, or gilt the prows of the Invincible Armada. What was the result? Only to shew the indestructibility of persecuted Truth. And now, to-day, when superstition on the one hand, and infidelity on the other, are, as his Grace of Canterbury said, "setting themselves" against the Truth; God has shewn us how He can work by simple men coming with a directness of aim, with a purpose grand in its simplicity, and, above all, with a firm, thorough, hearty belief—for that is the secret of it—with a firm, thorough hearty, belief in God and Christ, and His power to save at once and to the uttermost. God is waking up the masses of hitherto embalmed life in this metropolis of ours in a way such as we have not known in our generation. I believe, my lord, that God is a match for His enemies—that He is always on the alert, and that His providence is neither dead nor sleeping. He is in no haste to vindicate Himself; He is in no unseemly hurry. He knows the end from the beginning, and He can wait through the patient years, assured that the recompense shall come. But I do feel to-day that it should be ours, in the midst of all this, to give ourselves more thoroughly than we have done to earnest, hearty, Christian work. There is a tendency, I know, to leave old beliefs behind, and to press some imagined beyond of truth and beauty that nobody has ever tracked, much less explored; and there are many quarters in which it is not scrupled to say, with the distinguished German philosopher, that the desire for truth is a better thing than the possession of truth—a brilliant fallacy, but a fallacy notwithstanding. And it is considered a proof of manliness—alas! that it should be so, for it is one of the most hopeless signs of our times—to have outgrown the faith of our childhood, which, after all, is the sturdy faith

upon which the bold manhood of our fathers grew. But surely it were a weary world if at this time, in this age, nothing were settled! Surely life is of the shortest to be spent in dreams! While we battle out our great world problems, men are dying, and if the old faith be true—and in no battlefield has it ever been worsted yet—they go somewhere. Yes, and we are dying, too; and are we to have no fringe upon the cloud of the sepulchre? Are we to pass away, as we must do, if you take from us our Bible—to pass away with the cheerless conviction that life is a balance of chances, and that death is a leap in the dark, and all this when the light awaits our summons—all this when we may be at any moment summoned into a glory that is richer than golden—all this when Christ, our surety and our Saviour, sits unmoved and expecting upon His throne? I know that there is a great deal of impermanence attaching to all human systems of teaching. I know that the test of inquiry, and the test of more accurate scholarship, and the crucial test of the last assize, may sweep away some of the inscriptions of frivolity and vanity that men have carved over the whole truth; but the Truth that God has written remains upon the face of the rock undefaced and permanent for ever. “The grass withereth, the flower fadeth, but the Word of the Lord endureth for ever.” I have the greatest pleasure in supporting this Resolution, I support it with an earnest hope and prayer that the conscience of this large assembly may be bound under a spell from which they know not how to be disenchanted, and from under whose power they shall pass to their eternity—that each one of them may labour, and pray, and give as if the whole of the work depended upon his single contribution, at the same time resting implicitly upon the blessing of God the Holy Ghost, as if he knew—which, indeed, he does know—that we can do just nothing at all, and that it is only God who can make our work to prosper.

The second Resolution was moved by the Rev. JOHN RICHARDSON, and seconded by the Rev. Dr. MULLEN.

The Rev. C. H. SPURGEON proposed the next Resolution which was one of thanks to the officers, &c. He said:—My Resolution is a capital illustration of gratitude, because it has in it a lively sense of favours to come, and speaks very prominently of those favours. I am glad to have to speak upon gratitude and a vote of thanks, because there is something so cheerful about that. I think, if I remember rightly, when I was last on this platform in connection with the Bible Society, you seemed so dreadfully dreary that day; it was not long after the famous attack of Colenso, and I did not sympathize with your dreariness at all. I believe that we have arrived at the “good old times”—the times were never so old as they are now—and I very much question whether they were ever one-half as good as they are now, and they are going on to be better, thank God, and that, I trust, by very great strides. My spirit would rather be indicated by a little story which occurred to me while Mr. Richardson was speaking, as happening to myself some three years ago. Sitting in the Colosseum at Rome with two or three friends, I said, “Is it not glorious to look at this old ruin and see how Christ has conquered here; for all these ruins tell what desolations He hath made in the earth, how He breaketh the bow and cutteth the spear in sunder?” So I said, “Let us have a hymn of praise,” and we sang the verse—

“Jesus’ tremendous name  
Puts all our foes to flight;  
Jesus, the meek, the angry lamb,  
A lion is in fight.”

Up came two strangers, and said, “What is that you are singing? Let us join you.” One was an American and the other an English clergyman, and we sang together the next verse—

“By all hell’s hosts withstood,  
We all hell’s host o’erthrow;  
And conquering them through Jesu’s blood,  
We still to conquer go.”

We shall mark our track by the ruined fortresses of our adversaries; they shall only be remembered by the crumbling walls of the high places from which they defied us, which shall be a desolation, the habitation of the bittern and of the owl for ever and ever. I want to speak practically now. I think the time has gone for defending the Bible against anybody, whoever he may be—whether he happens to be a bishop, or to come from the opposite side. Wherever he may happen to come from, let him come! The Bible has been so often defended, and the defences are so admirable, that any more outworks would almost seem to be superfluous. I look upon the Bible now as the other day I did upon a little village church which I came across in the middle of a wood—Oakwood Chapel, in Surrey—a church subjected to a great many slips of the soil, or inclemencies of weather, and therefore buttressed until there are about twice as many bricks in the buttresses as there are in church. There seems to me to have been twice as much done in some ages in defending the Bible as in expounding it, but if the whole of our strength shall henceforth go to the exposition and spreading of it, we may leave it pretty much to defend itself. I do not know whether you see that lion—it is very distinctly before my eyes; a number of persons advance to attack him, while a host of us would defend the grand old monarch, the British Lion, with all our strength. Many suggestions are made and much advice is offered. This weapon is recommended, and the other. Pardon me if I offer a quiet suggestion. Open the door and let the lion out; he will take care of himself. Why, they are gone! He no sooner goes forth in his strength than his assailants flee. The way to meet infidelity is to spread the Bible. The answer to every objection against the Bible is the Bible. Meet any man who raises objections against it, and very rarely will you find that he has candidly studied it, and sought to understand it. It does sometimes occur, but even in such a man's case I think, if he would read it again, and especially if he would ask the Author what the meaning of it is, and the Author is still accessible, he would soon come to a knowledge of the Truth; at any rate, I shall not be likely to convince him by argument. You have heard the story of the good clergyman who attended the Bampton Lectures—a very excellent course of lectures, no doubt—and thanked God that, after hearing them all, he still remained a Christian. After reading some of the defences of the Bible, it really is a grand thing to find one's self a Christian at all. Spread the Bible, every one of you, and spread the Bible for this reason—that, first of all, *it will help to keep us all right*—I mean the different ministers here belonging to different Churches. It is an admirable law which forbids the adulteration of milk, and it is a capital plan to keep a lactometer, by which he may see how much of adulteration there may be in the milk of the Word. I am never afraid of the Bible myself on Baptist grounds, and when any young person comes to me and says, "Can you recommend a work which sets forth your views of baptism?" I always say, "Yes, there is a little book which you may buy for 2d.—the New Testament—a wonderful Baptist book"—in fact, I never give them any other. If they cannot see it there, well, then, I must love them all the same, if they love the Lord Jesus Christ. We all of us try to spread the Gospel and to preach Jesus Christ fully and freely; but we are something like those water-carriers in Venice who cry out, "Aqua! Aqua!"—and it is very pleasant sound on a broiling summer's day. I thought once I would have a little water, and the water-merchant gave me a glassful for my halfpenny. Alas! it tasted of the glass; I did not like it. A good deal of that which is served out as Gospel tastes of the glass; I am afraid few of us hand it out quite pure. What a grand thing it is that the people can keep a fountain at home, at which they can go and draw for themselves! When you give them the Bible there is no necessity for their drinking the Gospel with an Episcopalian twang, which is not very sweet to me—nor for their having the Dissenting twang, which is not very sweet to other people: they can just go and draw from the living fountain the pure Word of God: therefore spread it, for it will help to keep us all right. I cannot believe it

of my countrymen that after all they will go sheer over to Popery. I am glad to see certain hopeful signs among those who have got to be very High Church indeed, that they love the souls of men and mean to preach the Gospel. I believe that is because the Bible is open, and when it is open, men may go a long way in their tag-rags and ribbons and the like, but there is a spell upon them that will hold them in some measure to the Truth; there is a centripetal power which will not allow them, after all, to rush right away into the dark regions beyond, which are said to be under the dominion of his Holiness the Pope. Spread the Bible, dear friends, because *that will bring us together*. If anything will ever knit together the visible Church of God, it must be around Holy Scripture that we shall unite—certainly never anywhere else. I would rather say, I believe, the whole Church of Jesus Christ is and always has been one in the sense in which our Saviour prayed it might be one; for I find myself incapable of believing that the petitions which He offered to his Father in that dread night in Gethsemane were unheard of God. I believe there is a deep, secret, essential, vital union between all the elect of God who have been quickened by the power of the Holy Spirit, and have been washed in the "fountain filled with blood." Our differences of opinion upon some points are incidental to thoughtful humanity, and have their uses. I think we keep each other alive to truth, and we wake each other up—not always in the right spirit, perhaps, but our merciful God overrules it for the right. But if any man shall say of any other man beneath the stars that he sincerely loves Jesus Christ, and that I do not count him my brother, he lies in his throat. I am his brother, and and there is my right hand. If I be one with Christ, it is no credit to me to say, 'I will meet him on the platform of the Bible Society.' Why, I cannot help it. If my little finger, because it is more properly washed than the rest of my body—I am alluding now to the Baptists who are just that—if my little finger were to say, 'I will have no communion with the rest of the body,' such a speech would be unworthy, and moreover could not be carried out. That well-washed finger can only get out of the body by death, and as long as it lives in the body it must commune with all the living members whether it will or no, because the vitality of the whole body necessarily causes a communion between all the members of the body. It must be so; we cannot help ourselves. You shall reach down from your shelves a book, and not know who wrote it, and find your heart warming and glowing towards the author, and when you look at the title-page you will say, 'There, now! I believe that man spoke at the Liberation Society.' Or else, on the other hand, you will say, 'That is the man who said those terrible things in favour of Church and State at the Church Defence Association.' Well, my dear friends, I think there is room enough in this great world, and plenty of room in a land of liberty, for us to speak our own minds, and love each other just as well after we have done. I, for one, feel something like Robin Hood, who never received a man into his company till he had played him at quarter-staff. Honest controversy affords us healthy exercise; besides it tries the joints of our harness, and lets us know where our weak points may be. But if ever we are to meet—and God grant we may!—if ever in the onward movement of Providence Christians shall come more closely together, it must be through our all coming nearer and nearer to the great standard of Truth, which is the Word of God. Dear friends, I would urge very especially that we all try to distribute the Scriptures just now, because *a very large number of persons have been converted of late*—there can be no doubt about that—and they will want instruction, and no instruction will suit them but that which comes from the Book. I feel great confidence in the present religious movement, because every one must admit that the Bible is to the front. One of the marks of the converts, if you see them outside the Opera House or the Agricultural Hall, is, that he or she is carrying a very unwieldy Bible of Bagster's best edition. I am afraid it may in some cases become a mere phylactery; but I am quite satisfied that the

Bible is really brought to the front. The teaching given is Biblical Exposition, and very much more of Scripture is given in those addresses than will ordinarily be found in our services. The spreading of the Bible may avert a great many evils. The danger of an excited time of revival is, of course, fanaticism. Somebody said, 'The fanatics of London were having a fine field-day, just now.' Now there is a difference of opinion about that. In the services I have been at I have observed nothing like fanaticism. In fact, my lord, at one service that I attended I rather found fault that there was not enough heat in it. It happened to be a bitterly cold day and a very draughty place, and we did not seem to get into a thorough glow. Certainly we did not reach a red heat, and I prefer a white heat; I am rather a salamander. I have been at Primitive Methodist meetings, when the fire has burned indeed like coals of juniper, but on this occasion we did not come near it. I thought it was the coldness of the heart of the people of London that would not let the fire burn as much as it might. Fanaticism I saw no traces of. I long for the day to come when the less friendly part of the newspaper press will call us fanatics. I should like to hear the critics hiss between their teeth, 'You are fanatics and fools.' I should think we were getting to be both warm and wise then, and getting something near the right point. It is an evil day when men speak too well of us! but when they talk of us disparagingly, it may be that we are having honour in the sight of God. There is no fear, however, of fanaticism ever doing mischief if we keep the Bible always to the front: that will be the master of the fire, and the fire will be a good servant to us. Above all, keep your Bibles multiplying to *arrest the progress of Popery*. That must be stopped! You have perhaps seen upon the Arch of Titus in Rome, the seven-branched candlestick of the Temple. We are told that, after the triumph, that sacred light-bearer was lost in the Tiber. The Church of Rome has no love for that seven-branched candlestick: she has lost it. I am rather glad of the idea of purifying that muddy stream: perhaps they will find it by-and-by. I should not wonder that, by God's blessing, by the help of Garibaldi, they may find out several little things that they have lost: and now that the Bible Society has a house in the Corso, the way to find out the true seven-branched golden candlestick which is to illuminate the world is straight before the eyes of the Romans. We have got the lamp; let us carry it. Do not find fault with the darkness—light the candle. Do not complain about there being error in the world—proclaim the Truth. And by what means can we better proclaim it than by scattering the Word of God on all hands? Dear friends, what are you doing towards scattering the Bible? Do you give it away? Somebody may say it is of very little use to give away Bibles and Testaments. That is a very great mistake. I have very seldom found it to be labour in vain to give a present of a Testament. I was greatly astonished about a month ago. A cabman drove me home, and when I paid him his fare, he said, 'It is a long time since I drove you last, sir!' 'But,' said I, 'I do not recollect you!' 'Well,' he said, 'I think it is fourteen years ago; but,' he added, 'perhaps you will know this Testament!' pulling one out of his pocket. 'What!' I said, 'Did I give you that?' 'Oh, yes!' he said, 'and you spoke to me about my soul, and nobody had done that before, and I have never forgotten it.' 'What,' said I, 'haven't you worn it out?' 'No,' he said, 'I would not wear it out; I have had it bound!'—and he had kept it very carefully indeed. It encourages one to give books when they are so valued. Sometimes people won't value a tract. I believe it is often the cheapest thing to give a better thing; that which costs you rather more will be more highly treasured, and—a Testament for 2*d.*!—who would not scatter such a thing broadcast? Should you be unable to give away the Book itself, quote the Scriptures often. A colporteur last Monday said there was a man in the habit of addressing him upon religious subjects when he was 'half seas over,' as they call it. Whenever he had plenty of drink in him he came to the colporteur to talk about religion. This colporteur said,

'He came and knocked at my door, and I felt vexed that he should so often come to me in that condition, and I hurled four texts at his head out in the street with all my might.' He quoted the four texts. They were very appropriate to the man's condition, and contained a full statement of the Gospel of Jesus Christ. He said: 'I do not know whether I did that or not, but there was a woman next door, who had just opened her door to put two dirty children off her doorstep. She stood still and heard all the four texts, and the Spirit of God carried them home to her heart and conscience;' and he added, 'I have been awakened at night many times, and glad to be awakened, by hearing her sing, whilst she lies dying up stairs in the next room to mine.' I wish every person here who knows the power of Scripture on his own soul would incessantly be trying to spread the Word of God and to expound it. Never associate the Bible with anything that is dull and unhappy in the minds of your children. I think one of the wickedest things in the world is to make a child learn a chapter for a punishment. Make the Bible a sweet dear book to your children; give them plenty of pictures, and try yourself to make pleasant pictures of the Bible by your conversation. A little boy once stood at his mother's side while she was reading to him. 'Mother,' he said, 'would you let me go out and play for a quarter of an hour?' 'What for James?' said she. 'Because then you will please read that book to yourself, and then when I come in in a quarter of an hour's time, I will listen so nicely if you will tell me what the book says.' That is the thing; read the book yourself, and get the meaning of it yourself; then talk it out again to your children; they will receive it so much the better. We want subscribers to the Bible Society, but we want readers of the Bible and expounders of it far more, so that even the little ones may understand the law of the Lord. I wish this to go home to every one here. There is a something for all to do. At my Orphanage, sometime ago, while I was sitting on a seat watching the children at play, a little boy came and asked to sit beside me. I lifted him up and then he said, 'Now, Mr. Spurgeon, listen to me. Suppose there was a 'horphanage,' and there was a lot of little boys there, and suppose those little boys had all lost their fathers, and suppose once a month their mothers came, or their aunts, and brought them pennies, and apples, and oranges, and nice things, and suppose there was a little boy that had not got no mother, no aunt, nor nobody to come to see him, don't you think somebody ought to give him sixpence?' 'Cause Mr. Spurgeon, that's me.' Will you all apply descriptions in that fashion, by saying, when there is something to be done for Jesus, 'That's me—there is something for me to do.' Let us determine that every house in London shall have a Bible at once. There is no harm if it had two. I believe there is a somebody in the world that God means to bless through you and nobody else. He has given to His dear Son power over all flesh, that He should give eternal life to as many as His Father gave Him; and He has divided that out among us, and given to some of us power over certain flesh, and others power over others. There are some who never will enter heaven through my preaching, but they will enter heaven perhaps from your private admonitions, or through the New Testament which you intend now to put in their way, and the gentle word which you mean to add to it. Beloved friends, look at the great city before you, which God is visiting! Assist in the visitation of this city, from house to house, all of you, and connect with it the trying to discover whether the Bible is in the house, and if it be not there, let every house in London be supplied with the Bible. I wish the Bible Society would join if it could, with that visiting organization, and determine that every house in London should have a Bible at once. Let us all help in doing the work of visiting the people and scattering the word of God among them, and let this be our motive:—if we love the Lord Jesus Christ there is an intimate connection between us and everything that has to do with Him. Years ago, when servants used to be servants, there was a certain lord who was greatly amused

with the way in which his old body-servant always used to talk. They were down in the country, and a waggon stood at the door of the country seat, and his lordship said, 'John, whose waggon is that?' 'Oh,' said he, 'that is ours my lord; it has brought some of our goods down from town.' In a minute or two his Lordship enquired, 'John, what coach is that coming up the drive?' 'Oh, my lord,' said he, 'that's our carriage.' 'But,' added the master, 'I see some children in it; are they *our* children John?' 'Oh, yes, my lord,' he replied, 'bless their little hearts, they are our children, and I am going downstairs to bring them in!' and he went downstairs accordingly. Now, whenever we look upon poor lost sinners, and upon the Gospel which alone can save them, let us say, 'Oh blessed Lord, these are ours, these are ours; we seek them because they belong to Thee.' It looks rather daring to call what is Christ's ours, but his lordship was not vexed with his servant for entering into such a unity of interests with him, and our Lord above will not be aggrieved with us if we call the Bible *our* Bible, the Gospel *our* Gospel, the Church *our* Church, the people of God *our* people, the brotherhood of sinners *our* brothers, and the Saviour himself *our* Saviour. Let us make the Bible Society *our* Society, and labour to spread the Word of Life amongst our poor citizens all around us, in whom we have an interest, because Christ has an interest in them."

The Rev. Doctor LACHLIN TAYLOR, in seconding the Resolution, said: "I regard it as one of the highest honours of my life to have the privilege of standing on this platform as the humble representative of Canada, and seconding the Resolution which has been moved with such ability by the distinguished friend who has preceded me. Probably the Committee have assigned to me this position because I am the only non-Englishman on the programme, the rest being Home men, while I have the honour of representing that great colony on the west side of the Atlantic—a country which is nearly as large as the whole of Europe, and will yet furnish a home for tens of millions of the surplus population of the varied nationalities of the Old World, and a field in which many of the Christian workers whom you are now training in this glorious country will find ample scope to work for Christ, disseminate the Book, and advance the glory of Immanuel's name. And although we are only a little more than the population of this great metropolis, the whole of the Dominion included, yet the auxiliary of one of its provinces, the Upper Canada Bible Society, has stood for some years past in the front rank—second to none of all the auxiliaries of this noble society, either at home or abroad. True that for the year just ended there has been a slight decline, yet it is only temporary—like the receding wave of the sea, which returns with a greater flow, rolling up its precious treasures on the shore. And I am happy to state that there is but one feeling among all the branches of our united Evangelical Protestantism from the Atlantic to the Pacific, that this institution must be sustained by continued and increased contributions, until the grand object for which it was organized is accomplished, which was so well put by one of its immortal founders at the first meeting: 'If we organize a Society to give the Bible to Wales, why not for all England—why not for the WORLD?'

"In scanning the marvellous details of that Report to which we have listened this morning, I find that in summing up your branches, auxiliaries, and associations, they number about 6,000, and the American Bible Society has auxiliaries and branches about 7,000. In looking at them to-day, the one in the Eastern and the other in the Western Hemisphere, they come before my mind like two grand central orbs in the intellectual and moral firmament, each with its thousands of satellites; and while the parent orb derives its light and power from the uncreated fountain, the Sun of Righteousness, it imparts and diffuses it to the most remote and smallest of its lustrous attendants, each of which reflects and sheds the light back again on the parent orb, as well as scatters and diffuses the rays of heavenly light and truth thus imparted, sending it down to earth's deepest and darkest vales. And the fog

of ages, the clouds of the World's night, are everywhere breaking up and fleeing before their radiance; and they will continue to brighten and spread, and illumine and bless, until the last cloud is chased from the mantled sky of heathenism, and the heavens brighten over our heads with the dawning of millennial splendours. I ask our agents and faithful standard-bearers at the out-posts—'Watchman what of the night?' and I hear a simultaneous burst from all, even from the most remote part of the field—'The morning cometh.' Verily the Gentiles are coming to His light, and kings to the brightness of His rising; and the prophetic declaration shall be speedily verified, 'when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of His people!'

"Oh! how many millions of the wayworn weepers of humanity, on their way to the Great Unknown, have these Societies been instrumental in cheering and comforting by God's own consolation, enlightening their minds and consciences, dispelling their errors, chasing away their superstitions, brightening their hopes, and filling their hearts with joy and peace—shining on their pathway as it increases in solitariness, making the very valley of the shadow of death radiant with immortal light, and bright with the star of the morning! How earth and hell have combined and laboured to blot out, extinguish, or obscure this light, or if not obscure, make men see it through their lens so as to distort it; and the treasury of the Prince of Darkness has been exhausted, and the schemes of earth's false philosophies have been taxed to the utmost, if not to shut it out, to blur and dim it! But like the sun in the firmament, which may appear to be obscured when a dark cloud is passing over his disc, yet shines above the clouds just the same, and soon comes forth in all his brightness and beauty—so with the light of the Book, which is diffused over a greater space now, both in the Eastern and Western Hemispheres, than at any period since John placed the seal of Heaven on the finished record: 'Yea, their lines are emphatically going forth through all the earth, and their words unto the end of the world.' In its glorious and spreading triumphs over all its opposers, an illustration quite to our point, and which was prophetic in the declaration of the grand old Reformer, is found on the cover of a fine old Bible in one of the college libraries in Oxford. The engraving represents Tyndall, Coverdale; and others at a table on which is placed a candle, engaged in translating the Bible. Beside them stands Luther, and on the other side the Pope, and beside him a Being from a dark region, who is trying to extinguish the candle by his breath—in simple words, blow it out; and the mighty monk is saying, 'You may try, but you cannot do it!' Ah, how prophetic! They have been blowing and bellowing ever since, but every blast has seemed to increase the light and spread its hallowed fame. And in this favoured island of yours the prediction of the heroic and martyred Bishop Latimer has been fully verified: 'Be of good comfort, Master Ridley, and play the man, for we shall this day light such a candle in England by God's grace as I trust shall never be put out.'

"As I have named Oxford, it will be interesting, perhaps, for some here to know that the arms of the University of Oxford are an open Bible, and the words inscribed on the face of it, 'The Lord is my Light.' Who can but devoutly wish that during the last quarter of a century, the dons and savans at that renowned seat of learning had adhered to this motto, and saved Christendom at least the bother and perplexity of reading their propounded philosophies and corrupted theology, their theorems and sophisms, their tests of this and criticisms of that—going anywhere else to seek for wisdom except to the open Bible, with 'The Lord is my Light' written across the face of it—and although they have not for an instant dimmed the light except in their own minds, yet the world would have been saved a great deal of literary trash and would-be learned nonsense?

"Now these philosophers, walking in the light of their own kindling, seem hugely pleased with the great degree of illumination to which they have at-

tained on the constitution of the universe, and other kindred and important subjects, and one of them has so much light that he sees atoms naturally attracting each other, and coming together to form the planets, orbs, and systems that compose the universe.

"Now, my lord, I am at a loss to conceive how any aggregation of atoms could implant the principle of love in the human heart. I had an old Scotch mother, who first taught me to pray in the Gaelic language, and I know how I loved her, and I feel assured (Oxford philosophy to the contrary notwithstanding) that no agglomeration of atoms could produce that high and holy principle in the human soul.

"Oh, wonderful light, proceeding from this Testament of Love, which even the blind can see or feel, with their fingers or their mouths!—so when the blind girl of Rugenwalde found that she could spell slowly the first verse of the 103rd Psalm, her manifestations of joy were so great that all the persons present wept aloud for joy. 'I will bring the blind by a way that they knew not, I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them.'

"Go on, then, my beloved Britain, to support this and kindred institutions! Go on, to *elevate* (for thou art behind) the standard of Sabbath sanctity, and guard it from desecration! Go on, to circulate the Book, and exhibit its principles in all thy conduct! Go on, to consecrate thy power, thy wealth, thy science, thy art, thy cultured intellect, to Him from whom all thy greatness proceeds; and then all the predictions of thy foes, that thou hast passed the zenith of thy greatness, and must necessarily decline, will be but the utterances of lying prophets, and, like the leaves of the Sybils, be scattered to the winds! Foremost still shalt thou be in leading the advance of God's sacramental hosts in its continued triumphs over the kingdom of darkness, nor wilt thou know any pause or faltering until the banner of the Cross is lodged on the turrets of the foe's last citadel, and wave in undisturbed triumph over a converted and saved world. Yes, foremost shalt thou be among the nations that shall bring their glory and honour into the New Jerusalem, the most munificent contributor to the splendours of the Millennium, and the largest and happiest sharer in its ineffable glory! As true patriots, then, we shall employ as our motto that which the great Nonconformist, John Owen, had graven on his seal, viz.—'An open Bible England's best hope.' I would, however, have a massive seal prepared for the President of this Society, with Owen's motto at the top, and at the bottom, in beautiful crescent form, 'A Bible read and believed the world's salvation.' An open Bible the secret spring of the glory and power of our beloved land. An open Bible the brightest star in the crown that sits gracefully on the brow of Britannia enthroned in the affections of her people. An open Bible the star which reflects all its glory on the constellation so beautifully clustered in the ancient diadem surmounted by the Cross. An open Bible, which sheds its undimmed lustre on our pathway to glory and to honour, and will continue to shine on with increasing lustre, until we are content to lay all our honours at Immanuel's feet, and crown Him, yes, for ever crown Him, Lord of all!"

The resolution of thanks to the Chairman, was moved by the Bishop of Melbourne, seconded by Mr. Henry Pownall, who is the oldest Governor of the Society, and who has attended between fifty and sixty anniversaries, and supported by the Bishop of Goulborn.

The Earl of SHAFTESBURY, who rose amid cheers, said: "I accept, with all real humility, the vote which this meeting has been good enough to pass, and I would, at the same time, say that I most heartily concur in the sentiment which fell from the lips of the Bishop of Melbourne, that almost the highest human honour which can be conferred upon anyone is that of occupying, as I do, the office of President of such a Society as this—a Society founded on such blessed principles, and destined to fulfil such mighty purposes. I have but one remark to make upon what we have heard in the speeches which have

been delivered. Those speeches have all been of a most interesting and comforting character, but there is one word which fell from Dr. Lachlin Taylor, the gentleman from Canada, when he said that he was the only 'home' representative of Canada on this platform, against which I must protest. I must protest against the use of any language which appears to sever Canada from England or England from Canada. I hold that every man in the Dominion of Canada is at home in England; and I will say for myself, that if I could cross the Atlantic and go into Canada, I would claim a home in every part of the colony. The people of the two countries are one people, living under the reign of Queen Victoria, and we are, I believe, alike appointed by God to carry on the great work of evangelizing the world."

Dr. TAYLOR:—"A thousand thanks to you, my lord, for these expressions!"  
The Bishop of MELBOURNE then closed the proceedings with the Benediction.

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## Bible Society Recorder.

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TORONTO, 15TH JULY, 1875.

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THE REGULAR QUARTERLY MEETING of the Directors was held in the usual place, on Tuesday, July 13th, at 7.30 P. M. The chair was at first occupied by the Hon. Wm. McMaster, and afterwards by the President. The meeting was opened with prayer, led by the Rev. S. Rose. After some routine business the following Report was submitted by the "Special Committee on Agency."  
"To the Board of Directors of the U. C. Bible Society.

"Your Committee appointed to consider the whole question of Agency have to report:

"That they held three meetings; gave to the subject specially committed to them, extended and careful consideration; and now submit for the further consideration of the Board the conclusions arrived at.

"Your committee, in view of representations made to them, and which are not new to the Board, cannot overlook the serious obstacles to the continuance of the present Provisional system of Agency; and have to recommend that some other plan should now be contemplated, with the prospect of early practical result.

"While no system of superintendence has been suggested which would prove itself altogether free from difficulty, yet your Committee are of opinion that a Permanent Agency, with such modifications as circumstances from time to time should indicate, would be found least subject to serious objection.

"Should this proposed Permanent Agency approve itself to the judgment of the Board, your committee believe that for the efficient discharge of all the duties at present required, *two* Permanent Agents, in close and constant co-operation with your Secretaries, would be found amply sufficient.

"Your Committee cannot conceal from themselves the importance of obtaining as Permanent Agents gentlemen possessing popular gifts, and of high administrative ability; and as the success of this proposed change of Agency will, in the opinion of your Committee, very much depend, under God, upon the wisdom exercised by the Board in the selection and appointment, your Committee venture to suggest, that until the Board shall be clearly of opinion that fit Agents are found, the present system should not be disturbed.

"All which is respectfully submitted.

"S. ROSE."

It was moved by the Rev. S. Rose, and seconded by the Hon. W. McMaster, that the Report be adopted.

After remarks from the mover and seconder and several other gentlemen, it was carried. The Permanent Secretary requested that his dissent be re-

corded, as his judgment was strongly in favour of the provisional plan of agency.

It was moved by J. K. Macdonald Esq., and seconded by the Rev. J. M. King "That the Standing Committee on Agency be instructed to take immediate steps to carry out the recommendations contained in the Report of the Special Committee on Agency, and report to the Board." Carried.

A. Christie, Esq., submitted a Report from the Standing Committee on Agency and Colportage, the consideration of which was postponed.

After prayer, led by the Rev. J. M. King, the meeting adjourned.

RECEIPTS AT THE BIBLE SOCIETY HOUSE, TORONTO, FROM AUXILIARY AND BRANCH SOCIETIES, FROM 1ST APRIL TO 30TH JUNE, 1875.

APRIL.	On Purchase Account.	FREE CONTRIBUTIONS.		
		U. C. B. S.	B. & F. B. S.	Sundry.
	\$ cts.	\$ cts.	\$ cts.	\$ cts.
Markdale Branch .....	3 80			
Greenwood " .....	12 17	25 92		(1) 1 00
Culloden " .....		10 00		
Derry West " .....		26 38	26 37	
New Durham " .....	7 68	45 32		
Nassagaweya " .....	14 04			
Columbus " .....	7 50	15 50	15 50	
Beaverton " .....	3 06			
West Tassa " .....		13 00		
Orchardville " .....	10 00			
Glanford " .....		21 25		
Fullarton " .....	7 26			
Chesterfield " .....		25 60	50 00	
Hillsburgh " .....	12 00			
Thorndale (London Auxiliary) .....		8 50	8 50	
Millpoint Branch .....	15 00			
Madoc " .....		6 00		
MAY.				
Seaforth Branch .....		33 11	70 00	
Darlington West Branch .....		12 92		
Richmond Hill " .....	6 48			
Drumbo " .....	11 00			
Stouffville " .....		37 00		
Streetsville " .....		12 05		
Centreville " .....		4 00		
Allenford " .....	3 50			
Baltimore " .....	10 14			
Armow " .....	9 00	9 00		
Little Britain " .....		13 00		
Clifford " .....	8 64			
Brooklin " .....		12 00		
Woodstock " .....	50 72			
JUNE.				
Hornby Branch .....		9 25		
Garafraxa " .....	19 53			
Innisfil " .....		15 00	15 00	(1) 8 75
Goderich " .....	27 48			
Hastings " .....	2 70			
Newmarket " .....		60 00		
Smithville " .....	10 00			
Chippawa " .....		19 00		
Whitovale " .....	4 77			
Caledon " .....	20 00	5 00	5 00	

(1) On Recorder Account.